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The Missionary Life
of the
Theological Seminary

J. Lovell Murray

Student Volunteer Movement

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CONTENTS

	PAGE
Introductory	1
Developing Missionary Intelligence . .	6
Promoting Missionary Liberality . . .	27
Stimulating Missionary Intercession . .	30
Propagating Missionary Interest . . .	35
Enlisting Missionary Lives	38

THE MISSIONARY LIFE OF THE THEOLOGICAL SEMINARY

INTRODUCTORY

In the mission lands of the world God has been preparing the way for wide expansions of His Kingdom. Door after door has swung open. Whole nations have turned their backs on political and educational systems whose age is counted in milleniums. Great convulsions have shaken the economic and social order of Asia and Africa. Democracy is spreading apace over the whole non-Christian population of the earth. The dead are alive and the sleeping are awake to the ideals of reform and progress. What was static is now advancing. What was petrified in custom is now plastic. The leaven of new ideas has been working through the mass. And an encouraging Christ-ward movement among the educated classes has been paralleled by a colossal drift towards Christ of tens of millions of the lower classes. It is the supreme opportunity for the forces of Christianity.

"The decisive hour of Christian missions" it was called a few years ago. Then came the Great War, the results of which will increasingly tend to make the opportunity more wide and the demand more

urgent. In this opportunity and this demand the Church of Christ cannot fail to see the beckoning finger of her Lord and to hear His summons, "Behold I have set before thee an open door." Her faith is quickened that the Lord God omnipotent reigneth. "It is the doing of the Lord," she says, "and it is marvelous in our eyes."

On the other hand, a new missionary impulse has come into the life of the Church herself. The preparation of a vast world opportunity for Christianity has been matched in the Divine wisdom by a conspicuous preparation of the Church for the opportunity. The Student Volunteer Movement, the Laymen's Missionary Movement, the Missionary Education Movement and the new development and co-ordination of the work of the Women's Missionary Societies are evidences of this missionary awakening. The emergence of a science of missions, the rapid growth in volume and quality of missionary literature, the great missionary Councils of War at Edinburgh in 1910 and at Panama in 1916 are further evidences. So too are the increasing missionary revenues of the churches. The world consciousness that has come over the thinking of recent years becomes, when it touches religion, a missionary consciousness pure and simple. The social emphasis of today, given a world scope, becomes a missionary emphasis. The doctrine of internationalism so current at the present time is on its religious side a doctrine of foreign missions. The peace movement which now is gathering such

momentum can be fundamental and enduring, so its most thoughtful exponents are discovering, only if it implies a movement to give Christ to the nations. The mass of Christians are therefore ready today to be enlisted in a great conquering Crusade for the evangelization of the world. God has abundantly been preparing His Church to enter the field which also He has prepared.

Far from retarding this preparation the outbreak of the War greatly advanced it. The interests and sympathies of Christians became international as never before. The spirit of loyalty and of personal sacrifice found new expression on every hand. Lives and treasure were laid down lavishly at the feet of a great cause. The necessity of Christianizing all of our international relations came home to every thoughtful disciple of Christ. It is not surprising that the missionary leaders of the Church have laid plans for largely expanded programs. Not only have they discerned the signs of the times within the Church and throughout the world; they have read their Christian history aright. The war and post-war periods of the 19th century were periods in which the missionary life of the churches leaped into new activity. Indeed those periods gave birth to some of the leading Missionary Societies of Great Britain and America. Today Church history is repeating itself. A new and mighty advance for world occupation is upon us.

These considerations lead directly home to the theological seminaries. The undertaking is so vast

as to call for the mobilization of the entire Church, her energies, her intercession, her treasure, her manpower. The directors of this mobilization must come from the theological seminaries, which are the officers' training camps for the forces of Christianity. There can be no question that the missionary enterprise stands or falls with the ministry of the Christian Church. It is true that there is an alert missionary spirit in the Church, that multitudes of devoted women have been beyond praise in their activity and that hosts of laymen have become militant for missions. But overwhelmingly the reason for this has been the vision and leadership of missionary pastors. More and more the theological seminaries have widened their horizons to include the total of humanity. "The world is my parish," said John Wesley, and it was a startling declaration in that day; but it is a standard conception in many a modern divinity school. Granted that the seminaries have not measured up to their full responsibility in the matter and that there is a measure of truth in a recent observation that they have plenty of skylights but too few windows, it remains true that the ministry of the Church has been the main factor in the modern missionary uprising and that there has been a large output of missionary zeal from the theological seminaries. But the decisive hour has struck and the new advance is on. If the ministry is to hold the lead, the seminaries must be true to their traditions and multiply their missionary product. Every graduate should come

forth a well-informed, convinced and enthusiastic advocate of foreign missions. There is no option. It is for him either to volunteer for overseas service or become a leader at the home base, helping to mobilize the resources of the Church for her world undertaking.

The purpose of this pamphlet is to indicate how students may make their seminaries veritable training grounds for missionary leadership. Perhaps in no seminary will it be possible to adopt all of the suggestions made in the following pages. But experience has shown that every one of these suggestions is quite practicable in schools of divinity. There should be in every such institution a strongly manned committee, other than the Volunteer Band, having this matter in charge. But whatever the auspices may be under which the work is done, and however the committee may be composed, success is usually dependent upon the energy of some two or three men who are heart and soul devoted to the undertaking. Indeed it has been shown over and over again that even without a committee at all a missionary triumph has been won through the faith and aggressiveness of one man whose heart was aflame with missionary passion. Surely in every seminary at least one such student may be found. That man, even if he has no organized group of workers behind him, may regard this pamphlet as his handbook on method. But the desirability of having a vigorous committee directing the work will be evident as we proceed to discuss the various lines

of missionary effort that should be covered in a theological seminary.

DEVELOPING MISSIONARY INTELLIGENCE

The foundation for vigorous, sustained and well-directed missionary activity is missionary intelligence. This thesis is so self-evident as to require no discussion. But two main practical values which are supplied to a theological student by a thorough knowledge of missions may be mentioned here.

In the first place, it equips him as a prospective pastor to educate his congregation in missons. Speaking of the value of mission study classes in this direction Professor Harlan P. Beach of the Yale School of Religion says:

"Every course of study furnishes workable outlines for such meetings and suggests the very best sources of information. Not only may the results of the study be immediately reproduced in the meetings of the Church and of the young people for which theological students are responsible, but many of the topics and programs prepared are suitable for later use in the exacting work of one's early pastorate, when any suitable material at hand is a most acceptable aid.

"A more formal contribution to the young pastor's repertory, derivable from the mission study class, is the full missionary address which can readily be prepared after a course of study has been

completed, when its varied and interesting information is still in mind. If co-operative work is done by the class members and a note-book has been faithfully used, the student will be surprised at the ease with which addresses are put in shape, as well as at their breadth and value.

"Students of the middle year and especially seniors, who for a prolonged period have been studying missions, will be prepared thereby to produce sermons on important and always timely themes of study, which can be used not only when acting as a supply but in future years.

"All seminary students are engaged in gathering illustrations for future sermons and addresses and are entering them in note-books, scrap-books, etc. They thus avoid the danger of repeating trite illustrations found in well-known collections of that sort. The missionary enterprise furnishes anecdotes and illustrations of peculiar value, partly because of the freshness and strangeness of the material collected, and partly from the simple and apostolic nature of the work thus incidently pictured. So helpful to the clergymen of the Church of England are these missionary illustrations that an index of them accompanies each issue of the Church Missionary Society's Annual Report. Mission study furnishes a far wider field for profitable gleanings.

"Preparation for missionary leadership in the local church results from the forms of work above named, but missionary study furnishes a more dynamic if less tangible service in the deep convic-

tions which it imparts through the sober facts revealed; in the glad delight which the student feels as his doubts concerning the power of Christ to save and to work moral miracles disappear before the indubitable evidence coming from every land and the most degraded peoples; in the inspiration derivable from the experiences and triumphs of men like himself, who have been driven to God through the manifold difficulties and dangers surrounding them, and who have found in Him the secret of peace and of victorious service; and in the vision of a new earth which, with Christ as leader, is possible to a believing ministry and an awakened Church.

"But the denomination has a wider claim upon its ministers than does the local congregation. If it is to be awakened and do its share in bringing the Gospel to the submerged nations, its young and strong leaders must do some effective thinking, writing and speaking. The annual meetings of the various boards, the manning of their committees, articles on the subject in denominational papers and missionary magazines, call for men wholly informed concerning the missionary enterprise. The seminary mission study scheme should so acquaint students with the best sources of information—first hand, as far as possible—and form in them such a strongly entrenched habit of using the information obtained, that the demands of the denomination may be fully met by its seminary graduates."

Moreover, a wide knowledge of missions enables a

seminary student to select wisely and safely the field of his ministry. It is impossible, to be sure, for him to choose the precise location. But as between the two main fields of the work of his communion, the field at home and the field abroad, he can and must make his choice. If he selects neither the one nor the other, he will, of course, remain in the home country, just as though he had deliberately made his choice. Now it is true, as Professor Henry Drummond puts it, that "there is a will for career as well as for character"; and the full truth is that career implies the field as well as the calling. Everyone must ask two questions. What is God's will as to my calling? What is God's will as to my field? It is both perilous and unworthy, having entered one's vocation by choice, to enter one's location by circumstances. If there were any presumption that because one has been born and brought up and educated in a certain land he should render his life service there, it would be safe enough. But since there is no such presumption, it is as unsound and arbitrary to contribute his life service to the land of his birth as it would be to give it to the state or province or county of his birth. The two great possible fields of ministry must be given at least an equal chance. As definite a call from God must be ascertained to serve in the United States or Canada as would be looked for to serve abroad.

But how is the call of God to be known? Certainly it cannot be known until one has become

familiar with at least the broad conditions of need and opportunity and crisis both at home and throughout the non-Christian world. It is an unfortunate fact that many students do not carry with them into the seminary a knowledge of mission lands sufficient to make their choice unprejudiced, intelligent and safe. Inevitably, unless they acquire that knowledge in their seminary days some of these men will miss the place of their calling by remaining in the home land and the resulting loss will be great indeed. Speaking of this loss, Robert P. Wilder reminds us that "a car off the track not only stops, it blocks traffic." It is tragic sometimes to hear a minister say, "If I had only had enough missionary knowledge when I was determining where I should exercise my ministry, I should possibly be serving in some mission land today."

How is a broad missionary knowledge to be given to seminary students?

I. **Through Curriculum Courses.** While there are still many theological seminaries whose curricula make no provision for this discipline, there has been a striking advance in this direction, particularly within the last decade. More than one-third of the Protestant seminaries in North America are apparently making a serious effort to give a reasonable attention to the science of missions as a subject of instruction. A number now have professorships or part-professorships of missions and a few have recently begun Departments of Missions. In the large, however, the curricula of our schools of divin-

ity are sadly deficient in their consideration of the world aspects of the Christian religion. Until this branch of instruction is favorably developed, especially at the hands of professors of missionary passion, the rank and file of ministers of the Christian Church cannot be expected to do their religious thinking internationally and to become the inspiring statesmen of a world Kingdom.

Nothing can take the place of curriculum instruction in missions. It represents a thorough-going, systematized and scientific study of a very broad and intricate subject. It is as technical as any other department of curriculum instruction.

There are two things which a missionary committee can do to make this agency effective. It can, where the curriculum is weak or void in respect of missions, engineer a petition to be signed by all the students and presented to the seminary authorities asking for the introduction of new courses in missions. A few years ago this was done in one of the leading American divinity schools. At that time nothing of a missionary character was being offered beyond a few lectures by missionaries and Mission Board secretaries. Very soon substantial missionary courses were introduced into the curriculum. Today there is a flourishing Department of Missions in that seminary and the end is not yet. There is little doubt that the appeal of the students was a strong factor in initiating this development The other contribution which the missionary committee can make lies in encouraging their fellow-

students to elect those missionary courses which are optional.

II. **Through Voluntary Study and Discussion Groups.** These groups travel under various names such as Round Table Discussion Groups and World Parish Groups and are of various types. Six familiar types may be mentioned.

1. *The Text-book Study Group.* This is of the nature of the Mission Study classes which are current in the colleges but is adapted to meet the needs of seminary men. It is pre-eminently a discussion group under student leadership. It should be distinctly understood that the one appointed to have charge of such a group is its "leader" and in no sense its "teacher." At the same time it provides for the intensive study of a text-book.

It may be asked, Of what value is such a method if strong courses in missions are provided in the curriculum? The answer is fourfold:

(1) It makes provision for students who are not taking curriculum courses in missions. In the large majority of seminaries these courses either are entirely elective or are required only in a certain portion of the three-year curriculum. The formation of voluntary groups makes it possible for even the busy student to pursue a study of the world aspects of Christianity during the periods when he is not receiving classroom instruction in the subject.

(2) It makes possible the study of many phases of the subject not covered in the curriculum. At

some time during his seminary course each student should find opportunity to consider the history of missions; the missionary motive and aim; the present situation in each of the great mission fields of the Church, together with a general background study of these lands and peoples; the religions of the world; the principles and practice of missions; and the particular missionary work of his own denomination. In the Text-book Study Groups he can cover ground that is not touched on in his classroom work. Members of the faculty should be consulted with reference to the selection of the themes for voluntary study.

(3) It is calculated to lead to personal opinion and conviction regarding the missionary enterprise. This is, of course, part of the aim of curriculum work. But the curriculum approach usually has less of the discussional element, it is more formal, it is more technical and scientific, and so is less qualified to produce a convinced commitment of each individual student to the missionary undertaking of the Church. This is the distinctive aim of the voluntary group. The members talk freely about the problems raised and their own relation to them and make their group of the nature of a prayer circle.

(4) It gives experience in the method of missionary education which is becoming general in the churches. The mission study class which a few short years ago was an innovation in congregational activity is now recognized as the most effective method of promoting missionary intelligence. No

small part of the recently quickened missionary interest among Christians is due to the development of this agency. Its best days are ahead. It is of great importance that every minister should come to his first parish equipped to give expert guidance to its mission study program. In the years of his seminary preparation he should familiarize himself with the mission study class method. During his college course he may have belonged to more than one mission study class. But he may not have come to understand the genius of this study method or to have acquired practice and skill in the direction of a class. In the Text-book Study Group he finds this opportunity. It may be advisable for the members of the group to take the leadership in rotation in order to distribute evenly the experience. This will, of course, be done under the direction of the group leader. Coupled with this practice work each one should read Dr. Sailer's "General Suggestions for Leaders of Mission Study Classes" and Miss Day's "Mission Study Class Method." A fuller treatment of the subject is to be found in G. T. Manley's helpful book "Missionary Study Principles."

There is an abundance of excellent material to use in these groups. While many books, pamphlets and periodicals may be employed for auxiliary reading, it is advisable to use some one volume as the basis of the course. Among the books most suitable for the purpose are those named in Appendix A.

2. *The Research Group.* This group does if anything a more substantial type of work. It meets

under faculty direction and considers scientifically such missionary subjects as the history of missions, comparative religions, the unoccupied fields, the missionary and his critics, the problems of the native Church, missionary administration, the home base of missions, etc. There are wide fields for original investigation and the thorough-going work attempted in these courses will be found richly rewarding. Some faculties will allow credits for work done in such a group.

The DeForest Club at the Yale School of Religion is a good illustration of this type of group. The Club, which is a well-known organization at Yale, does very solid work and is conducted much like a seminar. It is under the expert direction of the faculty members in the Department of Missions, but most of the discussion of papers is carried on by the students themselves.

3. *The Missionary Problems Group.* This group devotes its weekly sessions to the discussion of some live missionary problem. For example, the bearing of the War upon the missionary enterprise is a topic which offers unlimited possibilities. The social aspects of foreign missions is another. Co-operation and unity on the mission field is another. And the number of suitable themes might be multiplied indefinitely. Special attention, of course, is given in each case to the missionary problems of the denomination to which the seminary belongs. Pamphlets which may be procured from the office of the Mission Boards, selected chapters from recent mission-

ary books, and editorials and articles in periodicals, both missionary and otherwise, offer all the material necessary.

4. *The Current Events Group.* From week to week this group carries on a discussion of present day events and movements in mission lands. In our day missionary history is being made with bewildering rapidity. To be abreast of the times one must get the score by innings. This is possible for a circle which meets weekly to review the most recent happenings in the mission world. The responsibility for keeping track of events may be divided, one member being detailed to report on Africa, another on China, another on the Moslem world, another on unoccupied fields, etc. Special attention is given to the mission fields of the seminary's denomination, or the entire discussion may be focussed on the work of the missionaries of that denomination. For such a group few books need be consulted, the necessary material being taken from missionary magazines and other periodical literature, the daily press being not forgotten. This group might be made responsible for posting fresh information on the Bulletin Board as referred to on page 23.

5. *The Missionary Biography Group.* Comparative studies in missionary biography present one of the most inspiring themes for discussion, as well as one of the most attractive and educative. A certain number of notable missionaries are selected, preferably representing different countries and different types of work. These are assigned to the

members of the group, one biography being covered, if the size of the group makes it necessary, by several members. The successive meetings will deal with the successive stages or with different features of the careers of the missionaries. For example, the first session may be devoted to their early years, the next to the question, How the call came, the next to the matter of preparation and appointment, the next to the first impressions and occupations after reaching the field. At other sessions the striking difficulties met, the missionary's relation to the native people and the native Church, the victorious elements in his character, the distinctive methods of his work, the abiding contribution made by his life to the Christianizing of the land and similar topics may be dealt with.

6. *The Mock Mission Board.* The number of persons participating in this should, if possible, comprise all of the students in the seminary. The meetings of the Board furnish an opportunity to consider in an attractive fashion the practical present-day problems of missions. The group constitutes itself a Foreign Mission Board, corresponding with the Board of its denomination, with the necessary officers appointed. At one of its meetings the problems of the selection and appointment of missionary workers may be considered, candidates being examined or the recommendations of the Candidate Secretary being discussed and appointments actually made. The reasons for accepting or rejecting candidates and the reasons for reinforcing

the missionary staff in this field or that would have to be canvassed thoroughly. To prepare for such a meeting it would be advisable to secure from the Board application blanks, the manual for missionaries and other material, not forgetting the last annual report. From the same source much valuable literature could be secured for other meetings, when pleas for buildings, for more workers and for the opening up of new territory would be weighed and apportionments agreed upon, when the conflicting claims of concentration and diffusion would be debated, when proposals for union efforts with other missions, for the transference of authority to native Christian leaders, for altering the conditions of Church membership and other moot problems would be discussed. If any foreign students are studying in the seminary, they may be invited occasionally to speak on these subjects. At times students representing missionaries on furlough might be asked to address the Board. A. J. Brown's "The Foreign Missionary" and the recent files of the missionary magazine of the denomination will help greatly in the preparation for these sessions.

III. **Lecture Courses.** This agency is so general and so well understood as to call for no explanation. Such courses are now being delivered on missionary foundations in many seminaries. In others they can be provided for with a little effort. The co-operation of the faculty and trustees in making them possible can in most cases be assumed.

Capable lecturers may be secured from the ranks of theological and other professors, missionary pastors, Mission Board Secretaries and missionaries on furlough. One or two courses of six to ten lectures each year are better than unrelated addresses which lack continuity and hence fail of the largest usefulness.

One seminary sets aside an hour one evening each week for the presentation of missionary themes. These addresses are given by members of the faculty and others who thus are able to make a personal appeal to the students which is impossible in the curriculum courses.

IV. **The Organized Reading of Missionary Books.** This is one of the simplest methods to put into effect and is highly valuable. Every seminary student does a certain amount of side reading and would probably agree that he should cover at least one missionary volume in the course of the year. The stock of really good missionary literature is being enriched annually by scores of new books, strong, informing, inspiring, well-written volumes. The problem is to secure a selected number of these books, make them available to the students, give them publicity and actually get them read. The plan works out after this fashion: The Committee makes a selection of, say, ten new, attractive and informing volumes. If they are not already in the library it should easily be possible to have them added. Or certain students will doubtless be ready each to purchase one. The list is posted or is read to the

student body, with a descriptive comment on each title. Every student is then invited to read one of the books according to his own preference and a definite period is set during which that volume will be assigned to him. For each book one student is made responsible and he is to see that it moves from one person to another according to the schedule. The value of this method is increased if late in the seminary year a Book Review meeting is held at which a brief interpretation is given of each of the ten volumes by one who has read it.

A few of the modern missionary books which may be used for this purpose will be found in Appendix B. Most of the titles suggested in Appendix A for study by World Parish Groups belong also in this list. The Educational Secretary of the Student Volunteer Movement may be consulted at any time for definite suggestions.

V. **Supplementary Methods of Developing Missionary Intelligence.**

The methods already referred to call for the systematic and consecutive consideration of missionary questions. They should be supplemented, however, by other methods providing for a consideration of the subject which is less intensive but which in each case has a distinctive value.

1. *The Missionary Meeting.* The place of this meeting cannot be filled by any other agency. It should be held at least monthly, its programs should be widely varied and it should prove the missionary rallying centre for the student body. The most

thoughtful care should be given to the preparation and advertising of these meetings, which ought to earn the reputation of the livest and most profitable gatherings in the seminary. Many suggestions will be found in the pamphlet "Missionary Meetings," published by the Student Volunteer Movement.

2. *The Reading-room and Library.* Every theological seminary has on the shelves of its library a large number of missionary books. Not always, however, is this department of the library kept up to date. It is important that each year the best of the new missionary books should be added. If the missionary committee will appropriately petition for the purchase of these books and certain older standard books of reference which are not in the library but which students may wish to consult in preparation for such investigations and discussions as are named above, it is more than likely that their request will be granted. Recently one seminary considered favorably a petition for 150 missionary books. Due publicity should be given to the addition of new missionary books to the library. The whole collection of missionary books is in some cases consolidated in a "missionary alcove" of the library. Where they are distributed in various sections a catalogue of them all should be prepared and kept up to date and accessible.

Also on the reading tables of every theological seminary certain missionary magazines are to be found. The missionary committee may profitably examine what is available and if necessary take steps

for the addition of any others that are of special value. A minimum list of missionary periodicals which should be taken by every theological seminary would include:

The missionary magazines of the Church with which the seminary is connected and of some other denominations as well.

The International Review of Missions.
The Missionary Review of the World.
Men and Missions.
World Outlook.
The Student World.
Missionary Ammunition.

In addition, certain periodicals dealing with specific fields, most of them published in mission lands, should be found in the seminary reading-room. Some such periodicals are:

The Moslem World. Quarterly.
The Christian Express (Africa). Monthly.
The Chinese Recorder. Monthly.
The Harvest Field (India). Monthly.
The Indian Witness. Weekly.
The Japan Evangelist. Monthly.
The Korea Magazine. Monthly.

To this list might be added some valuable non-missionary publications, such as:

Asia (Journal of the American Asiatic Association) Monthly.
The Near East. Weekly.
The South American. Monthly.

3. *The Bulletin Board.* In every seminary there should be a missionary bulletin board and a member of the missionary committee should be delegated to be its custodian. On the board there may be posted references to new books and to magazine articles, clippings from newspapers, letters from alumni on the mission field, good photographs, etc. Only fresh material should be shown and nothing should be left on the board more than a few days. The effect will be all the greater if only a few things are displayed at a time and if the material is artistically arranged and set under striking captions.

The Bulletin Board furnishes an excellent medium for keeping the seminary in touch with its alumni who are on the mission field. A campaign of correspondence should be kept up throughout the year with these men. Many of their replies, even though they have been read in chapel or at some other gathering, should be attached to the Bulletin Board for a limited period before being filed. There they can be seen and read leisurely by all who care to do so. For this purpose a number of brief, crisp letters would be more useful than a few lengthy ones.

In the grinding stress of his life on the field the missionary should not be expected to maintain fully his end of the correspondence with a number of students. But let it never be supposed that the missionary is being bored by letters from the old seminary. Far from it. In the midst of his busy life as a missionary John Hyde DeForest wrote

many a letter back to Yale Seminary in response to the requests of the students for information regarding general conditions and his own life in Japan. In one of these letters, written twelve years after he had left home, he asks, "Knowing that I am a Yale man, why didn't you follow the Golden Rule and fill up the rest of that small sheet of paper with some of the gossip of the seminary?" Every man among these theological graduates is hungry for such news and for the assurance that a new generation of students back in the old chapel and dormitories and class rooms is following his work with sympathetic and prayerful interest. But however much the missionary alumni may be helped by this correspondence the advantage to the seminary is far greater.

4. *Chapel Service.* The daily chapel service of the seminary furnish an excellent opportunity for bringing missionary information to the entire student body. Most seminaries receive visits several times a year from Mission Board secretaries and furloughed missionaries and these are almost invariably asked to speak at the daily chapel service. The missionary committee may be able to bring to the notice of the chapel committee of the faculty the names of other missionary speakers of ability who may be in the vicinity. At other services not distinctly missionary it is appropriate to bring striking items of missionary information to the attention of the audience or to read letters from alumni who are serving on the mission field.

5. *Visits from Missionaries.* It is desirable in every seminary to plan each year for an unhurried visit from at least one missionary of the Church who is home on furlough. This missionary should be easy of approach and should represent in himself the highest standards of missionary service, even though he may not be greatly gifted as a speaker. His visit should be long enough to allow each student to have one or more extended interviews with him. It is always possible to ascertain from the offices of the Mission Board what missionaries of this type are available for such visits.

6. *A Missionary Day.* Those seminaries that set apart one or more days each year for the consideration of missionary questions are enthusiastic as to the value of the custom. For example, at McMaster University, Toronto, on one day each term the regular work, not only of the theological department but of the whole university, is suspended and students and professors give themselves to conference and prayer in the interest of foreign missions. One entire day each month is spent at the Southern Baptist Theological Seminary, Louisville, Kentucky, in a similar way, under the auspices of the Society for Missionary Inquiry. At the Vanderbilt School of Religion, in Nashville, there is held annually a Missionary Conference covering three days. The conference is attended not only by all the students and professors of the seminary but also by a large number of graduates who eagerly come in from their pastorates to freshen their missionary

vision, discuss missionary methods for their churches, and pray together for the foreign missionary interests of their communion. This method, with suitable modifications, is worthy of wide adoption among the theological seminaries of Canada and the United States.

7. A Missionary Room. This would classify perhaps as a piece of equipment rather than as a method. But it has distinct educative value. In some seminaries a room is set apart for missionary meetings. Perhaps the best example is "Prayer Hall" at the Episcopal Theological Seminary in Alexandria, Virginia. On the walls of this room there are photographs of the missionary alumni of the seminary and also a map of the world showing the location of these graduates in the various mission fields. There are also missionary curios from different countries. In such a room there could be kept a circulating missionary library, a collection of the best missionary pamphlets, an exhibit of the Mission Board of the denomination to which the seminary belongs, a file of the Board's reports, a catalogue of the missionary books in the seminary library, maps of various mission fields, and the desks of the chairman of the missionary committee of the student organization of the seminary, and of the leader of the Student Volunteer Band. This room could be used for united intercession, for World Parish Groups, missionary seminars, missionary meetings and kindred purposes and should be the headquarters for all the missionary interests

of the seminary. It is of great importance that this room should be made and kept thoroughly attractive; otherwise it may discount rather than dignify the missionary enterprise.

8. *Conference and Conventions.* Every year theological seminaries are invited to send representatives to certain missionary conferences and conventions and to other gatherings in which missions hold a prominent place. Such invitations ought to be considered carefully and delegates should be chosen with discrimination. The only way to protect the investment of time and money involved is to send the right men and to follow them with prayer. On their return they should make a thoughtfully prepared report to their fellow-students. If it is worth while to send delegates to any such gathering it is worth while to give them a full hearing after they come back. The report should always be followed by a practical discussion as to how the message of the conference may be incorporated in the life of the seminary.

PROMOTING MISSIONARY LIBERALITY

There is a rich value in an adequate campaign of missionary giving among the students of a seminary far beyond the results which their contributions make possible on the mission field. Let it be said first that the financial undertaking should be on a scale to demand genuine sacrifice. Some theolog-

ical seminaries are in the front rank of educational institutions in the matter of missionary liberality, the gifts in certain cases going beyond ten dollars per student in the seminary. The spiritual reactions on individual students and on the entire seminary of such a program of giving are readily understood. It serves, too, to establish in the students' lives habits of generous giving, which are formed more easily in student days than later and establishes the circumference of their sacrificial interest where it ought to lie, out beyond the farthest needs of humanity.

Nor should it be forgotten that standards can be set here for the missionary giving programs of congregations. The missionary finance campaign in the seminary should serve as a model which each student can keep before him later when as a missionary pastor he leads his congregation in its similar undertakings. This will set the giving program of the seminary on a high plane and will call for very thorough work. The most approved methods of such propaganda in congregations should be carefully considered and so far as is possible adopted for the seminary. An every member canvass will be in order. The most effective publicity methods will have to be adopted. The principles of proportionate and systematic beneficence will have to be proclaimed. The most suitable plans of payment will have to be determined.

The money raised should, of course, be devoted to the missionary work of the seminary's denom-

ination. It is usually found a great advantage if the gifts of the seminary are directed to the work of a definite mission station and accompanied by specific and intelligent intercession. Letters and photographs from the station will do much to develop interest and liberality from year to year.

The missionary giving campaign of the seminary may be made the occasion to quicken among the students of the seminary a just and truly Christian sense of stewardship. We quickly recognize in stewardshp one of the fundamental issues not only of church life and activity but of individual Christ-like development. It would be well worth while to have this subject discussed at several consecutive meetings of the whole student body, possibly as part of the regular schedule of meetings of the Young Men's Christian Association, the Missionary Society or some other organization. Or there might be called together into a special group for the consideration of this theme any students who desired to make a thorough examination of the question of stewardship. In either case, some of the best literature on the subject should be secured and studied. In this list primacy would be given, of course, to the Bible itself, the effort being to discover by independent investigation the truly Scriptural ideals of stewardship. The literature published by the Laymen's Missionary Movement contains helpful suggestions. Some of the best available pamphlets on the subject are "Money: Its Nature and Power," by A. F. Schauffler; "Stewardship," by Sherwood

Eddy; "New Testament Conception of the Disciple and His Money," by E. I. Bosworth; "The Elements of Stewardship," by H. R. Calkins, "Proportionate Giving," by Robert E. Speer; "The Basis of Stewardship," by G. S. Pentecost; "Stewardship of Life," by J. N. Shenstone and J. Campbell White, and "Christian Stewardship," by a commission of laymen.

STIMULATING MISSIONARY INTERCESSION

Without superhuman leverage the missionary load will never be lifted. The only suggestion that Jesus had to make as to missionary method directed attention to it. "Pray ye, therefore, the Lord of the harvest." It is a tragic error to multiply conferences and committees and movements and campaigns and neglect intercession. Think over the methods that have been discussed in the preceding pages. How far could they be effective apart from prayer? Missionary intelligence that does not lead to prayer will be worth little; indeed unless it is laid under tribute to the prayer life all one's added knowledge will prove a peril. Missionary liberality will neither go far nor last long nor accomplish much unless it is coupled with missionary prayer. Organization will languish and grow bankrupt unless dynamized by prayer.

Every theological seminary of the Christian Church should be a radiating centre of the energies

of God for world redemption. In this it should set standards for all the congregations of the Church and train leaders for the evangelization of the nations who will be champions in prayer. It should be foremost in accepting the invitation, "Concerning the work of my hands, command ye Me."

Dr. John R. Mott recently uttered solemn and inspiring words when he said: "The living God is the source of triumphant spiritual love and energy. History and experience show that He manifests Himself with loving power in answer to the prayers of His children who call upon Him with pure hearts and in a spirit of faith and true humility. . . . . It is indeed true that 'He that saveth his time from prayer shall lose it. And he that loseth his time for communion with God shall find it again in added blessing and power and fruitfulness.'"

How is missionary prayer to be promoted in a seminary? It may be said that prayer shrinks from the touch of organization and mechanics. But it may be methodical and systematized without becoming mechanical. And just because it is so fundamental and so tremendously effective an agency Christians should plan aggressively for its promotion.

I. Many ways for promoting united prayer for missions readily suggest themselves. There is a large opportunity for missionary intercession in the daily chapel services. While petitions with reference to the wider reaches of the Church's work are probably included in all of these services, it is possible to make this feature more prominent and effective,

both by special periods of missionary intercession and by the announcing of special subjects for prayer which have to do with the pressing missionary problems of the Church and with the seminary's participation therein. Such definite suggestions would doubtless be welcomed by the seminary's committee on chapel services. A similar opportunity is afforded in groups for study and discussion, Young Men's Christian Association meetings and other gatherings of students.

Special services expressly for missionary intercession may be held weekly or even daily. At Princeton Theological Seminary a few years ago the plan was begun of writing during the summer to a number of alumni in various mission fields asking them to tell of some of their problems and requirements. Every Sunday morning during the following seminary year the students would hold a meeting for prayer at which the reply from one of the missionaries would be read and thanksgiving and intercession offered in the light of the conditions described in his letter. Besides the usual morning chapel held each day at the Rochester Theological Seminary, there is a special prayer service once a week expressly for missionary intercession. These noon meetings are vigorous and vital in the life of worship in that institution and might prove to be equally so in other divinity schools.

It will be found helpful to indicate on the Bulletin Board the name of one missionary alumnus of

the seminary as a special subject of prayer for the day. The name may be changed daily.

Many seminaries observe a Day of Prayer for Missions. Students and professors should co-operate in making detailed preparations for this and if possible some foreign missionary or a Secretary of the Mission Board of the denomination concerned should be in the seminary for that day. The Day of Prayer for Students, the scope of which is world wide, should be observed faithfully in every seminary. Suggestions for this may be had from the Student Department, International Committee, Y. M. C. A., 124 East 28th Street, New York City.

There are limitless possibilities in small prayer circles. No amount of public intercession can take the place of the little informal groups which meet, usually in a student's room, for prayer for the world's evangelization. The Haystack group at Williams College in 1806 changed the channels of the history of the Protestant Church in North America and is bringing light and healing to the needy nations of the world today. Many another group less famous than that has influenced profoundly the missionary undertaking of the Church. In this very year just such small groups of earnest seminary men who are carrying in their hearts the wishes of Christ and the needs of the world may set mighty forces in motion that eternity will not measure.

II. Let the volume of social prayer for missions be what it may, the ultimate value of missionary in-

tercession lies in the prayer life of the individual. Each student must enter into his own inheritance of obligation and privilege and power by becoming an effective prayer agent. The importance of this should be brought home convincingly to every man in the seminary. He should be helped to recognize that in his own life of intercession he holds the key to a vast world problem. It is desirable that some of the best literature on the subject be circulated among the students each year. The following are a few messages that are thoughtful and persuasive:

The Morning Watch—Mott.
Secret Prayer a Great Reality—Wright.
Prayer for Missions—Warneck.
Intercessors; The Primary Need—Mott.
Intercessory Foreign Missionaries—Street.
Prayer and Missions—Speer.
Consecration—Mott.
Spiritual Prerequisites—Fraser.
The Secret Prayer Life—Mott.
The Discipline of Prayer.
The Possibility of Prayer—Oldham.
How Make Jesus Christ Real—Mott.
With Christ in the School of Prayer—Murray.
The Meaning of Prayer—Fosdick.
With God in Prayer—Brent.
Prayer: Its Nature and Scope—Trumbull.
The Communion of Prayer—Carpenter.
A Chain of Prayer Across the Ages—Fox.

Many find it useful, in order to make their prayer more systematic and definite, to follow some regular program week by week or day by day. Several of the Mission Boards have put out Cycles of Prayer for the work and workers in their own fields. A more general one, the Cycle of Prayer, published by the Student Volunteer Movement, is being widely followed by a host of students, pastors, missionaries and others in all parts of the world. One seminary recently prepared a Cycle of Prayer for missionary alumni with a view to its use not only in the daily chapel services but in the personal devotions of the students, professors and graduates of the seminary. A prayer document is issued from time to time by the Continuation Committee of the Edinburgh Conference, 1 Charlotte Square, Edinburgh, which contains timely suggestions for missionary intercession.

In directing missionary petitions to specific objects helpful use may be made of the requests for prayer that occasionally come from the Mission Board rooms and of the Bulletin of the Student Volunteer Movement.

PROPAGATING MISSIONARY INTEREST

Enthusiasm is contagious and missionary interest is as contagious as any other. It should be the aim of theological students not only to become well furnished to create and deepen a missionary spirit in the congregations of which later they will be the pas-

tors, but during their seminary days to quicken the missionary life of as many churches as they can reach. Their world vision, their knowledge of world conditions and their zeal for world evangelization are talents for immediate investment.

The churches of the community in which the seminary is located, even those belonging to other denominations, furnish a field for the missionary energies of seminary men. Presumably every theological student is participating actively in the life and work of some congregation in the community where the seminary is located and naturally his missionary efforts will be directed primarily to the requirements of that congregation. But some students will find it possible to assist in stimulating the missionary spirit of other churches as well. The pastors of neighboring churches should be informed that certain students are ready to give help, so far as time will permit, in the missionary activities of these congregations. At times they may be asked to give missionary addresses and sermons and for these the note books they have used in their study and discussion groups, in their reading of missionary books and in their class-room work will be found immensely useful. They can also give brief talks in Sunday Schools, suggest missionary programs, start mission study classes and take the leadership of some of these, or it may be train a normal class of mission study leaders. They can help to organize missionary giving campaigns in Young People's Societies, establish or enrich collections of mission-

ary books and in many other ways strengthen the hands of the pastors. To be of the greatest service, however, they should acquaint themselves with the literature of their Boards dealing with the missionary cultivation of churches. Similar service can be rendered in the home churches of the students and more influentially still in the parishes in which they preach during their seminary course. Another field which should not be overlooked is to be found in neighboring schools, and in some cases even colleges, in which the missionary interest is at a low ebb.

By way of preparation to render most effectively a specific piece of service in nearby churches or schools, one of the Mission Study groups should study the foreign missionary text-book that is being generally used in that year. This would be somewhat of the nature of a normal class. It should make continuous use of the special "Suggestions to Leaders" on the text-book and of the pamphlets by Dr. Sailer and Dorothea Day referred to on page 14.

It will repay seminary men to invest time and energy in these outreaching ways of service, even if real sacrifice is involved. This is true not so much because it will all come back with interest compounded to the men who are to be pastors in the homeland as because the investment will bring large results in the expansion of the Kingdom of God. It has been true of many a seminary man that the service he rendered in these ways has brought a great-

er missionary fruitage than anything he was able to do in later years. As the fires of enthusiasm glow in the lives of theological students, opportunities should be sought and seized to start other fires near and far.

ENLISTING MISSIONARY LIVES

If the four main lines of effort already described in this pamphlet are faithfully carried on in a seminary they can hardly fail to eventuate in the volunteering of some students for the overseas service of the Church. This is the crowning result of a Missionary Committee's work.

Students who decide to invest their lives in foreign missionary service should be encouraged to sign the Declaration Card of the Student Volunteer Movement, which reads "It is my purpose, if God permit, to become a foreign missionary," and to enter the membership of the Movement.

The Missionary Committee should keep in mind two facts with reference to the securing of prospective missionaries from the ranks of seminary students. One is that the call for missionary candidates is larger today that at any previous time in the Church's history. The other is that a large proportion of the men who go out must be men of theological training. This gives a high honor to the seminaries, but it also gives them a most solemn

responsibility. Part of this responsibility lies in the fact that the ideals and message which these men are to carry to the non-Christian world, to be multiplied there in a native ministry, are fashioned within the nurture of the home schools of divinity. And part lies in the obligation to so help students to consider the entire world field that those who are called of God to serve in the regions beyond shall recognize their call. Every student who enters the seminary without a clear summons from God to stay at home is ready presumably to give open-minded consideration to the comparative claims on him of the home field and of the field abroad with a view to choosing the place of his ministry. It is doubtless true, however, that some theological students, convinced of having a call to the Christian ministry, have visualized it in terms of a parish at home and have interpreted their original thinking of it as a divine summons to a parish at home.

No one Christian can ever determine the duty of another Christian. Nothing is farther from the function of the Missionary Committee than the calling out of this man and that to be foreign missionaries. It can help, however, in bringing to the attention of the students the claims of the mission world. In promoting all of the activities mentioned in the foregoing pages the members of the committee should have in mind the possible recruiting of missionaries. They can also facilitate interviews between the students of the seminary and visiting missionaries and Mission Board secretaries. They

can bring prominently before the students the calls for workers of the Mission Boards contained in the Bulletin of the Student Volunteer Movement and correspond with the Candidate Secretary of the Movement with reference to the filling of some of these positions by students or recent graduates of the seminary. They can be in frequent communication with the Candidate Secretary of their own Board in regard to its specific demands, as they arise, for ordained missionaries, laying these demands before the entire seminary and in particular before individual students who might qualify for such service. They can circulate some pamphlets which have helped many students to recognize the meaning of a call to missionary service and the claims of the service upon them, particularly Eddy's "The Supreme Decision of the Christian Student"; Speer's "What Constitutes a Missionary Call," and Turner's "What is Involved in Signing the Declaration of the Student Volunteer Movement." They can also in a spirit of humility remind their fellow students in personal conversation of the vast opportunities and urgent requirements of mission lands in respect of Christian ministers, and, if they are themselves looking forward to a missionary career, can tell how they came to form this life purpose. And they can avail themselves none too greatly of the supreme missionary method, praying the Lord of the harvest that from their seminary He will thrust forth laborers into His harvest.

APPENDIX A.

Suggested Textbooks for World Parish Groups.

Barton—Educational Missions. 50 cents; 75 cents.

Beach—Renaissant Latin America (an interpretation of the Congress on Christian Work in Latin America held at Panama in February, 1916). $1.00.

Brown—Rising Churches in Non-Christian Lands. 40 cents; 60 cents.

Capen—Sociological Progress in Mission Lands. $1.50.

Farquhar—A Primer of Hinduism. 75 cents.

Faunce—Social Aspects of Foreign Missions. 40 cents; 60 cents.

Findings of the Continuation Committee Conferences in Asia, 1912-13. $1.75.

Mott—The Present World Situation. 50 cents; $1.00.

Mott—The Pastor and Modern Missions. 50 cents; $1.00.

Murray—The Apologetic of Modern Missions. 25 cents.

Robinson—History of Christian Missions. $2.75.

Saunders—The Story of Buddhism. $1.10.

Speer—The Light of the World. 35 cents; 55 cents.

Speer—South American Problems. 50 cents; 75 cents.

Zwemer—The Unoccupied Mission Fields of Africa and Asia. 50 cents; $1.00.

Zwemer—Islam: A Challenge to Faith. 40 cents; 60 cents.

To this list should be added books published by various Mission Boards dealing with the missionary work of their denominations. Each year the addition of new books to the list will be necessary, as well as the elimination of any that have been superseded or have become out of date.

APPENDIX B.

SUGGESTED BOOKS FOR AN ORGANIZED PROGRAM OF READING.

BASHFORD—China: An Interpretation. $2.50.

BROWN—Unity and Missions. $1.50.

CLOUGH—Social Christianity in the Orient. $1.50.

DAVIS—Davis, Soldier Missionary. $1.50

FARQUHAR—Modern Religious Movements in India. $2.50.

FLEMING—Devolution in Missionary Administration. $1.50.

FRASER—Among India's Rajahs and Ryots. $4.00.

HORNE—David Livingstone. 50 cents.

LAMBUTH—Winning the World for Christ. $1.25.

LIVINGSTONE—Mary Slessor of Calabar. $1.50.

MACKENZIE—Black Sheep. $1.50.

NITOBÉ—The Japanese Nation. $1.50.

PENNELL—Among the Wild Tribes of the Afghan Frontier. $3.50.

SPEER—Some Great Leaders in the World Movement. $1.25.

USSHER AND KNAPP—An American Physician in Turkey. $1.75.

WILSON—Modern Movements Among Moslems. $1.50.

This list, like that given in Appendix A, will need amending from year to year.

APPENDIX C.

Material Mentioned in this Pamphlet,

Other than Lists in Appendixes A and B.

Bosworth—New Testament Conception of the Disciple and His Money. 5 cents.

Brent—With God in Prayer. 50 cents.

Brown—The Foreign Missionary. 68 cents.

Calkins—The Elements of Stewardship. 3 cents.

Carpenter—The Communion of Prayer. $1.00.

Christian Stewardship. 5 cents.

Cycle of Prayer of the Student Volunteer Movement. 5 cents.

Day—Mission Study Class Method. 5 cents.

Eddy—Stewardship. 5 cents.

Eddy—The Supreme Decision of the Christian Student. 5 cents.

Fosdick—The Meaning of Prayer. 50 cents.

Fox—A Chain of Prayer Across the Ages. $2.00

Fraser—Spiritual Prerequisites. 5 cents.

Manley—Missionary Study Principles. 50 cents.

Mott—How Make Jesus Christ Real. 5 cents.

Mott—Consecration, 5 cents.

Mott—Intercessors: The Primary Need. 10 cents.

Mott—The Morning Watch. 5 cents.

Mott—The Secret Prayer Life. 5 cents.

Murray—Missionary Meetings. 5 cents.

Murray—With Christ in the School of Prayer. 35 cents.

Oldham—The Possibility of Prayer. 25 cents.

Pentecost—The Basis of Stewardship. 3 cents.

Sailer—General Suggestions for Leaders of Mission Study Classes. 5 cents.

Schauffler—Money: Its Nature and Power. 5 cents.

Shenstone and White—Stewardship of Life. 5 cents.

SPEER—Prayer and Missions. 5 cents.

SPEER—Proportionate Giving. 3 cents.

SPEER—What Constitutes a Missionary Call. 5 cents.

STREET—Intercessory Foreign Missionaries. 3 cents.

The Discipline of Prayer. 30 cents.

TURNER—What is Involved in Signing the Declaration of the Student Volunteer Movement. 5 cents.

TRUMBULL—Prayer: Its Nature and Scope. 50 cents.

WARNECK—Prayer for Missions. 5 cents.

WRIGHT—Secret Prayer a Great Reality. 5 cents.

Periodicals

Asia (Journal of the American Asiatic Association)—Monthly. $2.00.

Men and Missions—Monthly. 50 cents.

Missionary Ammunition—Quarterly. 10 cents per copy.

The Chinese Recorder—Monthly. $2.00 (Gold).

The Christian Express—Monthly. 5s.

The Harvest Field—Monthly. $1.00.

The Indian Witness—Weekly. $2.00.

The International Review of Missions—Quarterly. $2.00.

The Japan Evangelist—Monthly. $2.00 (Gold).

The Korea Magazine—Monthly. $2.00 (Gold).

The Missionary Review of the World—Monthly. $2.50.

The Moslem World—Quarterly. $1.25.

The Near East—Weekly. £1.

The South American—Monthly. $1.00.

The Student World—Quarterly. 25 cents per year.

World Outlook—Monthly. $1.50.

The Foreign Missionary Magazine of one's own Board.

Any of the literature named in this pamphlet may be ordered through the Student Volunteer Movement, 25 Madison Avenue, New York City.